

METHODIST PROTESTANT.

NEW SERIES--VOL. 1.]

BALTIMORE...AUGUST 5, 1831.

[NO. 31.]

EDITED BY GAMALIEL BAILEY, M. D.—PUBLISHED FOR THE METHODIST PROTESTANT CHURCH, BY J. J. HARROD, BOOKSELLER, BALTIMORE.

EXPOSITOR.

For the Methodist Protestant.

MINISTRY.

Mr. Editor.—The 6th elementary principle declares, "the pastoral or ministerial office and duties are of divine appointment." This is placing the office and duties of a christian minister in a proper point of view,—it is a scriptural presentation of both. Who that examines and believes the record God has given of ministerial character, can doubt the legitimacy of the principle here laid down? Has not the Saviour declared in reference to the heralds of salvation,—“As my Father hath sent me, even so send I you?” Paul also calls them the “sent of God.” If then the gift of the ministry be of the special operation of the Spirit of God, it follows that this elementary principle is according to truth, when it declares, “the pastoral or ministerial office and duties are of divine appointment.”

While it is matter of rejoicing, that the convention has fixed and established the sacredness of the ministerial office, and the important duties devolving upon the preacher of righteousness,—it is also matter of praise that they carried out the maxim of our Saviour, “all ye are brethren;” or in the words of the “elementary principle,” “all elders of the church of God are equal.” No superiority is acknowledged, other than that, which in the very nature of things will and ought to exist—a superiority growing out of deeper piety and devotedness to God,—a more correct knowledge of Gospel doctrines, precepts, and experience,—a greater ability to communicate the same, and greater diligence in the service of the church. All other petty distinctions, arising from local and unimportant circumstances, which, wherever acknowledged and perpetuated, must inevitably tend to jealousies and finally to disunion among those who ought, from the very nature of their “office and duties,” to be united, are destroyed.

It is true that certain elders are considered as “superintendents,” and sustain a more prominent,—consequently, a more responsible relation to the church than others. This, however, does not arise from the nature of their office as “elders in the church of God,” but from the very circumstance of some preferring to place themselves “properly under the stationing authority of the conference,” holding themselves ready to labour where their services are most wanted, and subjecting themselves to an examination before the Annual Conference for the proper discharge of the obligations growing out of their situation as the itinerant ministers of the church. But, lest those ministers, from the superior powers vested in them by their appointment, should be tempted to assume and exercise an undue authority over the church of God, or consider themselves exalted above their fellow laborers, they are admonished that “all” (stationed and unstationed) “elders in the church of God are equal,” and that “ministers are forbidden to lord it over God’s heritage, or to have dominion over the faith of the saints.” That is, they are to take no step in matters of vital importance to their brethren in the ministry, or the church, without acting in perfect concert with both.

We shall, presently, view the respectful notice the constitution and discipline take of those ministers, who from the force of circumstances, are prevented from accepting or choosing an itinerant relation to the church. At present we proceed to an examination of those duties, which, with the office, are considered of “divine appointment.” They are manifold and weighty. As a “watchman,” a minister must manifest his fidelity to the church of God; as a “shepherd,” he must “feed the sheep” and “lambs” of Christ’s flock; as a husbandman, he must “go forth bearing precious seed”—as a steward,

he is to make a proper distribution of “the manifold mercies of God”—as an “ambassador,” he must explain the nature of his embassy and proclaim the terms of “reconciliation” to a guilty world,—and as an “overseer,” he is by constancy and watchfulness, by prudence and diligence, to see that all the departments of his “office” receive a proper share of his care and attention. He is to preach the word, to instruct the ignorant, stir up the negligent, reclaim the wanderer, confirm the weak, soothe the sorrowful, encourage the penitent, admonish the doubting, rebuke the disorderly and unruly, and give to each saint and sinner, his portion in due season. To discharge his duties faithfully in the sight of God, to the edification of the church, and to the comfort of his own soul, he must study to acquaint himself with the truth of God, the condition and wants of his hearers, and to live a life of piety to God, accustoming himself to prayer, reading, and holy meditation, at the same time casting his care on God and never being satisfied, only so far as he feels conscious of the guidance, protection and blessing of Him who has called him to so important a work. Never should he lose sight of the fact, expressed in the 9th & 10th elementary principles; “it is the duty of all ministers, to oppose moral evil,” and “it is obligatory on them to be faithful in the discharge of their pastoral and ministerial duties,” such as visiting the sick, and as often as practicable seeing the families of his church and congregation without respect of persons. “Who is sufficient for these things?” That man whose soul is constantly alive in religion, who has the supporting grace of God in his possession, whose health and family concerns will admit of his giving himself up wholly to the work, who receives the hearty co-operation of the church, and particularly the kind and faithful services of his fellow ministers and labourers in the vineyard of our common master.

This brings us to notice the wisdom of the convention in placing our “unstationed ministers” in a situation, other than that in which local preachers in the Methodist Episcopal Church stand. The former has constituted them assistants to the superintendent, and by a prudent arrangement, have rendered it practicable for this valuable class of ministers, to distribute their services to the edification of the church, the help of those who have the charge of circuits and stations, and to the profit of their own souls. It has been asked, with an air of feigned triumph by some, what has the convention done for what are called local preachers? We answer, much every way. It is true more might have been done, and we hope will at some future period be done for them, but their condition is infinitely better than when they were members of the M. E. Church, as will appear evident from several considerations. In the Methodist Episcopal Church, local preachers are excluded en-masse from participating in its deliberations and enactments, the entire legislative power being confined exclusively to the itinerant ministers; while in the Methodist Protestant Church, “the equality of ministers” is such, that our “unstationed” (or as they are called in the old church, local) brethren are equally eligible with the travelling ministers, to be representatives in the general conference,—the principal legislative department of the church. And again, the Annual Conference of the Methodist Episcopal Church is comprised exclusively of itinerant ministers: In the Methodist Protestant Church, our “unstationed ministers” are eligible to represent the circuits and stations in the Annual Conference.* We have heard it said, that this class of ministers amongst us

*They are not members of the Annual Conferences, excepting they place themselves under the “stationing powers” of the conference, but we see no good and sufficient reasons why they may not give themselves into the hands of this “power,” in common with their brethren in the ministry, and in this event they would be members.

have been “—razed.” Such unblushing impudence is not surprising, coming from the source it does—from those who are reduced to a state of unconditional vassalage themselves, or whose present popularity is dependent upon the breath of Episcopal and Itinerant influence, and who have purchased at too dear a rate the sacrifice of truth and consistency. We pass on to notice other and equally important privileges, enjoyed by this class of ministers among us,—the semblance of which is not found in the old church. “The superintendent shall have authority to cause his assistant minister or preacher to aid him in the discharge of all his duties,” as a pastor of the station and circuit, and “to employ other ministers, &c. to assist him.” Page 52, Discipline. Thus they are considered in the light of advisers and helpers, and no one duty or privilege of a travelling preacher is beyond the reach of these ministers. They can receive into the church probationers, they can preside at all the “quarterly conferences,” and assist in all other matters of interest and importance to the church; while in the old church, local preachers are prohibited from any and all participation in “matters of religion,” or “church government and discipline.”

It is hoped that the itinerant ministers of our church will place a proper estimate upon the services of their unstationed brethren, and appreciate their council and help.

Having made several remarks in relation to the office and duties of ministers, we shall, perhaps, (if no one relieve us) bring into view the corresponding obligations and duties of the church.

W.

THE PREACHER.

For the Methodist Protestant.

THE CITY OF REFUGE.

NO. I.

Escape for thy life: Look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. Genesis, 19 c. 17 v.

In the language of revelation, God is emphatically love, in the manifestation of which, he has in every age of the world, provided a refuge for his people, a place of rest and safety from the storms and calamities of this life, and the dreadful consequences of sin in the life to come. But it is a melancholy fact, which speaks loudly in evidence of man’s depravity, that the greatest of God’s blessings, have often, under the cloak of religion been perverted to the worst of purposes.

When man had fallen from original righteousness, when he had forfeited the favour of his Maker by violating a positive command,—such was the boundless love of God to his disobedient subjects, that he raised their desponding souls from the misery and degradation into which they had fallen, by providing a ransom for their recovery, which was revealed to Adam in the promise that the seed of the woman should bruise the serpent’s head. This was the anchor of hope—the refuge of patriarchs and prophets and all the pious of the earth, from Adam to Christ. This blessed promise enabled them to elevate their thoughts to heaven, and to indulge a hope of immortality and eternal life. But, however well calculated this cheering promise was to excite in the minds of the people in general, the liveliest sense of gratitude, it seems to have produced little influence in awakening the attention of the antediluvian world to a subject, of all others, the most interesting to their eternal peace and salvation. For Moses informs us, that before the flood, the wickedness of man was great in the earth, and the Lord declared that he would destroy man from the face thereof. But, he will not leave or forsake his spiritual children, nor will he ever suffer sinners to die in their sins without warning them of their danger. Hence Noah,

whose piety had secured to him the favour of heaven, was commanded to prepare himself an ark of safety against the coming storm, and instructed to reprove the people of sin, of righteousness, and of a judgment to come, for which purpose one hundred and twenty years were given to the people to repent—that is to say, about one sixth of an ordinary life at that period. The ark became a refuge to those who believed, but the ungodly perished.

In subsequent time, and at a period of the world when man was permitted to revenge the wrongs inflicted upon himself or family, cities of refuge were provided under the Jewish law for those who had unintentionally injured his neighbor. That, however, which was intended for the benefit of the unfortunate only, was in the process of time, made a powerful engine to enrich the church—or rather the priesthood: and hence, in imitation of the cities of refuge referred to, the Papal power, with a view to its aggrandizement, effected the enactment of laws, whereby the most abandoned might escape the punishment due to their crimes, by taking refuge in a place of religious worship. An instance of this is to be found during the reign of King William, who, under the influence of the Pope, ordained that "of whatsoever crime a man may be guilty, and he shall take refuge in the holy church, he shall be safe in life and limb; and whoever shall lay hands on him who seeks aid from the mother church, be it Abbey, or church of religious worship, shall restore what he has seized, and 100 sous in forfeit, and to the mother Parochial 20 sous, and to the chapel 10 sous."

The chapter, from which our subject is selected, and the preceding one, furnish two very interesting and important narrations—involving principles of the greatest moment to the human family:—the one shows the deep concern which God had for the preservation and happiness of the faithful, as instanced in the promise made to Abraham, if ten righteous were found in the populous city of Sodom, he would spare it for their sakes:—the second, that there may be a point of moral depravity arrived at, which will inevitably ensure swift destruction from the Almighty, and that too, without warning.

Although the wickedness of man before the flood was great as already observed, yet the Lord granted them 120 years to repent; but in the case of the Sodomites, who sinned probably against greater light, we find a more summary punishment. Destruction came upon them with the suddenness of a whirlwind—swept them by fire from the face of the earth, and drove their naked souls into the lake of fire which is never quenched, where the smoke of the torment of the damned ascendeth forever and ever. If then the men before the flood, had but one-sixth of an ordinary life allowed for repentance, and if the Sodomites were swept from the face of the earth so suddenly, what can the sinner and the unrighteous person of the present day expect—a period so distinguished for religious effort and gospel knowledge? Nothing surely, but the fiery swift indignation of the Almighty.

The righteous it is true, are the salt of the earth, and for their sakes, the plains may be preserved from a deluge, and the cities from conflagration; but in the day of eternity no unregenerated person can be saved—for the wicked shall be turned into hell with all the nations that forget God, and obey not the gospel.

"O! how awful is the sentence,
Go from me, ye cursed race—
To that place of endless torment,
Never more to see my face:
Jesus, save a trembling sinner,
While thy wrathful thunders roll—
In this general wreck of nature
Be the refuge of my soul."

Now, if the word of God be true, and who dare doubt it, every unconverted sinner, is as much exposed to present and eternal misery every day, as the Sodomites were to destruction, on the morning of the day, when their devoted city was visited by those blazing torrents of flame, which spread in desolating blasts from street to street, and from lane to lane, till every living soul perished in the waves of the fiery deluge. Yes, fellow sinner, and much more so, for ten righteous persons might have saved that city, while nothing but personal holiness, wrought by the grace of God in the heart, can save thee from everlasting destruction, from the presence of the Almighty and the glory of his power. D.

TREES, FLOWERS, &c.

Not a tree,
A plant, a leaf, a blossom, but contains
A folio volume.—We may read, and read,
And read again; and still find something new;
Something to please, and something to instruct,
Even in the humble weed. HURDIS.

ECCLESIASTICAL.

For the Methodist Protestant.

NO. II.

DIALOGUE BETWEEN A FATHER AND HIS SON.

S. But please to inform me of the next "limitation."

F. 2. "They shall not allow of more than one representative for every five members of the Annual Conference, nor allow of a less number than one for every seven."

S. That is, they shall not allow any others to be represented but the travelling preachers. They only, are members of Annual Conferences. Where are the thousands of local elders and deacons? Not one of these is represented; not one can be a representative. Have these men souls? How then can they submit to a government whose only foundations are to be found in the itinerancy? Some of these local elders were once travelling preachers and rulers themselves, and may think it fair enough for those who once governed in right of travellers, to submit to men who now travel in their stead. Their experience is nothing worth. A young man with a horse and a pair of saddle bags is as wise as a superannuated local preacher! Did the preachers who govern because they travel, ever ask the people and the local preachers, who are not represented, whether one in seven, or one in five, was enough to govern the church? If one travelling preacher for every seven may do some good things, how might every good thing be done, if all were to go to the general conference? I would like to know, if all the travelling preachers are divinely authorized to govern, where they have gained the privilege of delegating their divine right to a part of their number? Are they all alike equal? Or are a few, as all?

F. "Full powers" implies wisdom, and prudence, and ability to do as they deem best. They have chosen to exhibit the representative principle in their own persons only. Before 1808, the government was an itinerant democracy. But, we must pass on:—

3. "They shall not change or alter any part or rule of our government, so as to do away episcopacy or destroy the plan of our itinerant general superintendency." This was intended to perpetuate the unity of the church, of which the episcopacy and general superintendency is the head. The apostle Paul would have another cause of unity, even that "we may grow up into Him in all things, who is the HEAD EVEN CHRIST; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." "He is the HEAD of the body the church." "Not holding the HEAD, from which, all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." "As the body is one, and hath many members, and all the members of the body, whereas they are many, yet are one body, so also is Christ. For in one spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free."

S. It is therefore plain that the unity Paul speaks of is maintained, not by adherence to our episcopacy and itinerant general superintendency, but by being united to CHRIST, and holding HIM as the HEAD, from whom alone can churches derive those supplies of grace and strength, which are necessary to the growth and vigor of their spiritual life.

F. 4. "They shall not revoke or change the general rules of the United Societies."

5. "They shall not do away the privileges of our ministers or preachers, of trial by a committee, and of an appeal: neither shall they do away the privileges of our members, of trial before the society or by a committee, and of an appeal."

S. Who appoints all committees?

F. The travelling preachers.

S. Who tries appeals?

F. The travelling preachers and others whom they appoint.

S. Did you ever know a trial before a whole society?

F. No.

F. 6. Relates to the Book concern and charter fund, and appropriations of their proceeds.

S. Who owns the Book concern?

F. The travelling preachers.

S. Whose is the Charter fund?

F. The travelling preachers.

S. May not a man do as he will with his own?

F. This limitation concludes the whole, in these words: "Provided, nevertheless, that upon the joint recommendation of all the Annual Conferences, then a majority of two-thirds of the General Conference succeeding, SHALL SUFFICE TO ALTER ANY OF THE ABOVE RESTRICTIONS."

S. And this is the constitution! Surely the itinerancy of the M. E. C. is FREE. Free to abolish every thing.

By a constitution, I had always understood, the principles on which a government is formed and conducted.

F. So you may understand this. The principle is—the will of the itinerancy is the rule of the church.

SOSTHENES.

For the Methodist Protestant.

THE VOICE OF THE PEOPLE IN THE M. E. CHURCH.

Mr. Editor,—When our constitution and discipline were first formed, I admired them; but as they were the work of men of many minds, and as it was necessary that all the framers should accommodate themselves as much as possible to the views of each other, I feared there might have been some provisions which would not altogether prove invulnerable to the attacks of ingenious opponents. Instead of this, with an ingenuity stimulated by a zeal worthy of a better cause, they have but shown their weakness in attempting to invalidate the excellency of either the constitution or discipline; so that now, I am more firmly convinced than ever, that the principles of our government are founded in righteousness and in wisdom.

What they have failed to accomplish by fair argument, they think to effect by other and reprehensible means. To prevent their members from appreciating our system, the advocates of the M. E. Church have descended to a shameless perversion of our language, and have appealed to the most ungracious passions of the human heart. Some notice of these attempts to mislead the public mind may form the subject of a future communication, although I think it scarcely necessary to point out the sophistry and uncandid attempts of our assailants. If your readers will compare their statements with our constitution and discipline, they will be able to detect at a glance the attempt to deceive.

My object at present in addressing you, is, to controvert the position now almost universally assumed by our opponents of the old church, that their laity have a most controlling influence in the government. They assume two grounds in support of this proposition: the first, that no preacher can be admitted into the travelling ministry unless he first be recommended by his class. Now admitting this to be the fact, I would inquire, how are the lay members of the church generally represented in this matter? A few men, say ten or twelve—undertake to recommend a preacher not for themselves, but to be sent any where and every where in the United States at the will of the bishops. Here are ten men in a remote place undertaking to dictate for thousands of individuals who have no participation in their councils. But even this privilege is merely nominal, as the recommendation goes to the quarterly conference, a body appointed chiefly by the preacher, and therefore under his control. This body has a right to reject the recommendation, and thereby completely nullify the voice of the class. Moreover, should the applicant meet with the approbation of the quarterly conference, the annual conference, composed entirely of travelling preachers, can refuse to admit him even on trial. The mere statement of these facts, which are undeniable, proves the fallacy of the proposition. The few persons, who have the privilege of recommending, have a very remote voice in the appointment of the preacher, whilst the great body of the church are wholly unrepresented.

The other ground is more absurd and more untenable, if possible, than the one we have just reviewed; it is, that the members hold the "purse strings," and that thereby they have power over the ministry, to coerce them to do right. In the first place, I deny the right of the members to withhold their support from the preachers whilst they remain in the M. E. Church. They consider themselves bound by the discipline, and are forbidden to speak evil of its provisions under pain of expulsion. This discipline therefore gives the bishops the right to station the preacher wherever he pleases, the preacher is bound to obey, and the members have no constitutional right to reject him. Indeed, their pulpits belong to the bishops and travelling preachers, and they have no power to reject them. Then if the bishop have a right to appoint him, and he be bound to go, and the people be obligated to receive him, moral honesty will oblige them to provide for his support. Indeed, the discipline contemplates his support from quarterly collections made in the classes of the circuit to which he is sent. The sum, which he is to receive, is stipulated, and if he fail to obtain it on the circuit, the funds of the church are pledged to make up deficiencies as far as possible.

It is known that in all well regulated circuits, class stewards are appointed, who keep a regular record of the payments of quarterly, and by whom paid. If there should be an individual who is able, who shall withhold his proportion, he is held up to the reproach of his brethren, and not unfrequently, he is severely lectured either publicly or privately by the preacher. It is true, that

the contributions are said to be voluntary, and there is no penalty annexed for non-payment; yet there is an odium attached, and deservedly so too, to the individual who avails himself of the services of a minister without making him "compensation." It has been sometimes proposed and carried into effect, that the names of delinquents be read out in the love feasts at the quarterly meetings, so that it might be generally known, who were defaulters. Now from this statement, is it not true that the people are taxed without representation; and does not the collection of quarterage in the manner it is practised, amount in substance to taxation? to say nothing of the board of the preacher and his other expenses? What then becomes of this boasted privilege of starving the ministry, if we disapprove of their course?

These are the only two instances, in which we have heard it urged, that the people's voice can be heard in the councils of the church. If there be any other, we invite the official organs of the bishops and of the preachers, to point them out. It must be a poor cause, which seeks to sustain itself on such slender props; and its advocates must have a poor opinion of the intelligence of the members of the church, if they believe they can be so easily persuaded of their influence. It would be better at once to come out fairly and acknowledge, what they have often intimated and sometimes said, that the ministry is divinely authorized to govern the church. This would be honest, and thousands of their members would say, Amen to such a course! P. B. H.

THE REMEMBRANCER.

For the Methodist Protestant.

FACTS AND FANCIES.

Mr. Editor,—Perhaps you will understand me when I say, that, although a social and cheerful being, enjoying in no ordinary degree the free interchange of sentiment with my fellow man, and listening with delighted feelings to the melody of the "human voice divine,"—yet, I too have my moments of solitary reflection;—moments in which the mind, abstracted from all surrounding circumstances, rests upon its own unaided energies for recreation. That spirit, which prompts some to ceaseless action, leading them from object to object, as the bee flutters from herb to herb, from flower to flower, may haply like the bee gather from each, a something against the day of need; sweets that shall minister comforts and pleasure, when by the withdrawal of the light of a friend's countenance and the cold neglect of the world, the mind shall be driven back upon itself, to seek happiness in its own secret cells. And there are those, who would stigmatize such as "volatile," who deride the idea of any dependence on external sources for pleasure,—proudly declaring,

"The mind is its own place, and in itself
"Can make a hell of heav'n, a heav'n of hell."

Let such enjoy while they can their self-derived happiness; they may yet feel the paucity of their own resources, the native dearth of their souls, and will then deem him prudent who gathers from others, materials of future meditation.

But a truce to philosophising: I merely purposed, at first, to occupy a corner of your paper with the expression of a few thoughts and feelings, originating from our recent camp-meeting excursion. I must confess I do not perceive what connexion there can be between my introduction and subject, except that the pleasing exhibition of social happiness occasioned by a camp-meeting, led me to advocate more warmly than ever the cause of social against selfish enjoyment.

The meeting itself, with the kindness and generosity of our Eastern Shore friends, I leave for other pens to speak of;—only permitting myself to say thus much, that I enjoyed the one, and felt, and shall continue to feel, the other.

Reader, have you ever gone forth upon the deep blue waters, when the Heavens were glowing with the brightness of the morning sun? have you inhaled the balmy breeze as it floated over the beautiful expanse, bringing freshness to the flagging spirits and rallying back the blood to the wan and faded cheek? You can then feel with me: And as we look upon the mirror-wave, rippling and sparkling in the sunbeam as it glides past us to the far off sea, we shall feel that we, too, are silently and steadily floating down the stream of time into the shoreless ocean of eternity. Look at those rich and fragrant groves, that meet us at every turn, as we move forward upon the bosom of the waters! Listen to the melody of a thousand tuneful throats, sending up their matin hymns to the great God of the universe! Behold the beautiful sky, thrown like a rich canopy over the widely extended scene; and as you gaze upward, still upward through the glowing fields of space, while the fresh-

ing breeze plays sweetly upon your cheek, and your ear drinks in the melody of earth, swells not your heart with gratitude to God for all his mercies? Hark! hear you not the deep-thrilling tones of the heavenly harps, pealing forth the melodies of heaven and lifting your imprisoned soul far, far above this sublunary sphere, to the pearly gates of the new Jerusalem? But the heavenly tones are melting away in the distant air, and the throbbing heart beats audibly in the death-like stillness!—oh, who shall paint the feelings of that moment! Again the notes are rising upon the ear—and the raptured heart almost stills its vibrations, while with fixed and anxious gaze we lean forward to catch the swelling chorus.—But the charm is broken. The spirit has returned to its clay tenement, and the music, though sweet, is yet of earth.

Briefly, but faintly, have I sketched my feelings, while seated upon the railing of the boat, as we wound our way through the beautiful creek from Easton camp. Many a heart was there, which had been filled to overflowing at that meeting. Many an eye was there, in which the rich tear of grateful love might still be seen:—and as our company, seated in social circle upon the deck of the gently gliding boat, still dwelt fondly upon the scenes they were leaving—they poured forth their hearts and feelings in many a grateful song. Oh, that we may treasure up the feelings and impressions of the hours thus spent—and that, throughout our future pilgrimage, cheered as it will be with joy and grief, we may ever move forward, banded together as brothers, while we mingle our hearts and voices in singing,

"O, Heaven, sweet Heaven, when shall we see—
O, when shall we reach Heaven?"

B. W. R.

CRITIC.

For the Methodist Protestant.

OF SOME OF THE DIFFICULTIES, WHICH HAVE BEEN THROWN IN THE WAY OF UNDERSTANDING THE SACRED WRITERS.

Mr. Editor,—If an apology were needed for the length of this abridged article, I might ask for reasonable objections to the length of the bridge which reaches from shore to shore. Nay, let the objections be against the breadth of the waters.

"It is a very remarkable fact, that, of the difficulties which have, in all ages, beset the Interpreters of the Sacred Writings, no inconsiderable portion of these difficulties has arisen out of the very circumstance which, at first sight, might seem to promise an exemption from the doubts that hang over all other compositions, namely, that the authors of these writings were inspired men. When we sit down to extract the sense out of performances merely human, we discharge the task with a constant recollection that the authors deliver themselves 'like men of this world.' We take the ordinary idioms and usages of speech just as we find them. We are not discomposed by a fair and moderate frequency of paradox and seeming contradiction. If the inconsistency be not glaring and outrageous, we are willing to ascribe it partly to the imperfection of language, partly to the momentary predominance of some particular views or notions, partly to the writer's anxiety to secure the attention and the assent of his readers, to some position of more than ordinary importance, and partly to the desire of occasionally stimulating their faculties by an application of the various and legitimate resources of the rhetorical art. These are considerations which save us a vast deal of perplexity when we are engaged with the works of fallible and unaided intellects. Not so when we address ourselves to the oracles of God.—The solemnity of the subject, the sanctity of the persons who speak to us, and the supreme authority with which they are invested, all conspire to overpower us with a sense of reverential awe, and to fetter that free discretion which we should bring with us into any other department of criticism. The daring figures, and the fiery diction, and the 'brave neglects' of the poet or the orator, furnish but little work for the commentator; unless he should haply, be one of that gifted generation who can oppose to the brightest emanations of genius, the Cimmerian fog of a sluggish impassive imagination; or who, by some vile and sordid alchemy, can manage to condense the element which electrifies the world, into a coarse material for eternal dissertation and diatribe. Readers of a different stamp from this, are content to receive the living flame at once into their souls, without waiting for a tardy process of manifestation and analysis. But the case is different when we are to catch the words of eternal life from Prophets and

Evangelists. We then scarcely dare to think of rhetoric, or of eloquence, or of poetry. We remember that we are only in the presence of men from whom we are to learn the things that belong to our eternal peace: and every word that proceedeth out of their lips is, accordingly, to be treasured up in our hearts, as full of precious and divine wisdom. Not a sentence or a phrase that comes from an inspired tongue must be received, as we receive the sayings of mere human genius or talent. The accents of inspiration are not sent forth at random among the sons of men. They are uttered, not for the purpose of raising commotion in the imaginative faculties of man, but of conveying necessary truths into the depths of his spirit! And, in consequence of thoughts like these, it often comes to pass, that almost every syllable of the sacred scriptures immediately on entering the mind, is there at once petrified into doctrine. The glowing exhortation, or the bold, impressive, and paradoxical statement, is congealed into the solid form of an immutable dogma. The celestial spirit which issued from the mouth of an Apostle, and might have "breathed a soul beneath the ribs of death," is, by some perverse operation, condensed into a massy and inflexible tenet, or moulded, perhaps, into the sharp, angular, geometrical figure of a quinquarticular controversy!

In this propensity to consider every portion of Scripture as strictly oracular, we may, perhaps, discover the origin of all the various schools of allegorical, tropological, and mystical interpretation. In the estimation of the masters of Israel, not only every sentence, but almost every syllable and every letter of the sacred text involved a mystery. Their reverence for the words of inspiration forbade the exposition of them upon the same principles which would be applicable to any mortal composition. These scruples, probably drove them first to a strict and literal interpretation of every word; and this rigorous system soon perplexed them in contradictory statements, and in representations apparently inconsistent with the perfections of God: and their only refuge from these difficulties was in a fantastic style of interpretation, which tended to convert the Law and the Prophets into a refectory of the most gigantic absurdities. It is quite notorious that the early Christians were deeply infected with a similar spirit, and may be said, in a great measure, to have borrowed a whole pandect of errors from their predecessors of the Synagogue. The system was brought to a disastrous maturity by the school of Origen, who too often employed the whole force of his mind, and the whole weight of his erudition, to exclude common sense from the office of explaining the word of God.

Another tremendous evil has sprung from this backwardness to recognize in scripture that colloquial vividness and flexibility of expression, or those occasional bursts of impassioned diction, which might reasonably have been expected even in the works of men who were speaking as the messengers of God. The habit of looking for nothing but systematic statements, and scientific phraseology, had raised out of the language of the sacred writers such prodigies of doctrine, and such tempests of controversy that Christianity was for ages converted into an arena, in which ungovernable spirits were turned out to a conflict with each other, or with the monsters of extravagance which Satan was permitted to let loose upon the Church. It is in no small degree owing to this unfortunate misconception that, to the eye of simple and peaceful men, the pleasant paradise of the gospel must frequently appear to be guarded by angry forms and flaming swords, which turn every way and prevent all approach to the tree of Life! Happily a more rational mode of interpretation seems now to be generally familiar to our expounders of Holy Writ.—Common sense is at last permitted to expatiate freely and firmly over the ground which, before, was scoured in every direction by the careerings of unlicensed fancy, or was timidly measured by the footsteps of scrupulous and almost superstitious caution. It seems now to be understood that the writings of prophets and apostles are to be interpreted just as we would interpret the writings of other men; that these writings differ from other compositions only in this, that their meaning, whenever it can be discovered, will conduct us into all necessary truth; but that, in the endeavor to discover that meaning, we must resort to the same methods which help us to find the sense of all other ancient authors.—It is at present generally allowed that nothing can be more dangerous than to seek for emphasis, or for system, or for science, in those parts of the sacred volume in which such things never would be looked for, if that volume were the work of uninspired mortals. Every sound expositor at the present day will keep in mind that He who spake as never man spake, yet condescended to speak after the manner of men; and that a portion of the superhuman excellence of his teaching lay

in a complete mastery over all the resources of a free and popular style of address. It is pretty well understood that, if we would reach the meaning of an apostle, we must endeavor to place ourselves in his situation, and must spare no pains to become acquainted with the errors and the prejudices he had to encounter, and the peculiar habits of thought and modes of speech which were prevalent in his time: and that if, on the contrary, we would heap up to ourselves confusion, and follow after the east wind, we could not possibly do better than study the sacred writings, just as we should pore over a table of regulations, or the clause of a statute, or the sections of a scientific treatise.—*British Critic.*

THE ESSAYIST.

For the Methodist Protestant
(NUMBER II.)

TESTIMONY OF COKE AND M'KENDREE.

Mr. Editor.—We proved in our last, both from the "Acts of the Apostles" and "Mosheim's Ecclesiastical History," that the primitive usages of the Church of Christ stand opposed to the polity of the Methodist Episcopal Church;—the laity being admitted by the former to a free and full participation in all the deliberations and decisions of the Church, whether it referred to the election of an apostle,—the appointment of temporal officers,—or the determination of matters of faith and practice.

We now propose showing, that its government is at variance with the fundamental maxims, embodied in the charter of our civil and religious freedom.

Our Federal Constitution declares, that "the United States shall guarantee to every state in the Union a republican form of government." The Bishops and travelling preachers of the Methodist Episcopal Church have established an aristocratical form of ecclesiastical government. Dr. Coke, one of the Bishops of said Church, in a printed circular, dated Wilmington, Delaware, May 4th, 1791, termed it an "arbitrary aristocracy." And who will blame the Doctor, one of "our fathers," for using so hard a term to designate that odious polity, which, according to the language of its founders, places in the hands of a few travelling preachers "power to mature, and resolve on all things, relative to the spiritual and temporal interest of the Church." Is it any wonder that Mr. McKendree, the senior Bishop of the M. E. Church, abhorring such a state of things, should have retired from the Church? Let it never be forgotten that this same Bishop McKendree, with Mr. O'Kelly and several other preachers, actually withdrew because of the unwarrantable assumptions of the Conference; and Ezekiel Cooper, of the Philadelphia Conference, has publicly stated that, in the course of the violent debate between the preachers on this subject, Mr. McKendree observed, "It is an insult to my understanding; and such an arbitrary stretch of power, so tyrannical (or) despotic, that I cannot (or) will not submit to it." Alexander McCaine, in his "History and Mystery of Methodist Episcopacy," has treated this subject in a most masterly style; so much so, that though many stand up in "defence of the fathers," they will never be able to wipe off the blot they have left upon the reputation of Methodism, by assuming and exercising such despotic sway over the church of God. But how is it Mr. McKendree can satisfy his conscience now, (not to submit to, but,) actually to exercise this power as a Bishop? We answer, by extracting from Wesley's Church History, vol. 3, page 22, an anecdote illustrative of this point. "Æneas Sylvius Piccolomini, who succeeded to the pontificate that same year, under the title of Pius II. rendered his name much more illustrious not only by his extensive genius and the extensive transactions that were carried on during his administration, but also by the various and useful productions with which he enriched the republic of letters. The lustre of his name was, indeed, tarnished by a scandalous proof of his inconstancy, or rather of his bad faith; for, after having vigorously defended, against the pontiffs, the dignity and prerogatives of general councils, and maintained with peculiar boldness the cause of the council of Basil against Eugenius ix. he ignominiously renounced these generous principles upon his accession to the pontificate, and acted in direct opposition to them during the whole course of his administration." When two Bishops, to wit: Messrs. Coke and McKendree, agree that the government of the M. E. Church is aristocratical, we presume that "out of the mouth of two such witnesses, every word is established."

In the federal and state governments of the United States, all power is vested in the people, and they delegate that power to whom they think proper.

In the Methodist Episcopal Church all power is vested in the Bishops and travelling preachers, and these de-

clare they hold it by "divine right." The General Conference has fearlessly and openly made its declaration upon this subject. It says, "the Great Head of the Church himself has imposed on us the duty of preaching the Gospel, of administering its ordinances, and of maintaining its moral discipline among those over whom the Holy Ghost, in these respects, has made us overseers. Of these, also, namely, of Gospel doctrines, ordinances, and moral discipline, we do believe that the divinely instituted ministry are the divinely authorized expounders; and that the duty of maintaining them in their purity, and of not permitting our ministrations in these respects to be authoritatively controlled by others, does rest upon us with the force of a moral obligation, in the due discharge of which our consciences are involved." Let it be remembered that this was the answer, made by the Bishops and travelling ministers to sundry respectful memorials and petitions, presented to their body from the local ministry and membership of the Church. What an evidence of the meekness and humility of this body! In the nineteenth century, this ecclesiastical conclave met, and in its official capacity, solemnly decreed itself the exclusive and divine authority over the people and local ministry,—published its manifesto to the world, that God had invested them with a "divine right" to enact laws, establish principles, and institute regulations binding upon the whole church, without the permission of the people, expressed or implied, by voice or by proxy; and, lest there should be some mistake, or doubt resting upon the minds of the community in relation to its being "divinely" clothed with the legislative, judicial, and executive powers of the Church, a prominent member of the "General Conference," announced the following high pretensions:—"Those ministers, whom God selects to be the shepherds of his flock, and the guardians of his people, possess the right of governing themselves in religious matters, and all others committed to their care;"—and again: "As long as these officers of Christ move in obedience to his will, (that is remain good men,) so long the people are bound to submit to their authority in all matters of church government and discipline." Has the Pope of Rome, or his priests, at any time, claimed a higher prerogative than "the right of governing themselves and all others of their fellowship in religious matters?" Or, have they ever demanded a more unqualified obedience to their edicts, than, to let their people know, "they are bound to submit to their authority in all matters of church government and discipline?" Did they ever enforce obedience in stronger terms, than this Episcopal Methodist travelling minister has done for himself and his fellow legislators? He adds, "those restless spirits (reformers) who rebel against the order God hath established,—rebel against God," (who has clothed these men with unqualified power, if we may believe this writer,) "and shall receive their own punishment," (suspension and finally expulsion from the Church of God.) "This is not pleading for submission to man;" (when they say, that "the people are bound to submit to them in all matters of religion and of church government and discipline;"—"it is the authority of God." "This is the order he hath established for the peace and prosperity of his Church."—Let it be remembered that these sentiments have been published in "the Christian Advocate, Journal, and Zion's Herald," a paper under the immediate controul of the only legislative authority of the M. E. Church, and by one of the editors of that paper, who is appointed by the "General Conference," and consequently its legitimate and official organ.

We are seriously at a loss which to admire most, the unwarrantable assumptions of these men in claiming "the right of governing the people in religious matters," and in "all matters of church government and discipline," without their voice or permission; the astonishing apathy, credulity, and weakness, manifested by the "people," in not resisting such high and unscriptural claims,—or, the proof adduced in support of these claims. Upon what ground are these claims founded? This "divinely authorized expounder" tells us, "after having demonstrated the divinity of their missions in the awakening and conversion of souls, have they not a right to govern those who have been thus given them as the fruit of their ministry? Let those who call this right in question, if they be able, produce a better?" Whether this sentiment be true or false, it places the travelling ministry in a dilemma. "The awakening and conversion of souls" are the indisputable proofs of "the divinity of their mission," according to this author; and upon this is founded the "right, to govern the people, who have been thus given to them as the fruits of their ministry." Now, as local preachers, class-leaders, exhorters, pious lay-men, and women, have been the honoured instruments of "awakening and converting souls," they have also, (according to the ground assumed,) given unequivocal proof of the "divinity of their missions," and of course, have an equal "right" with their present

masters, to govern those who have thus been given to them as the fruits of their pious labours." Will these conclusions be admitted? If so, local preachers will in many sections of the country be authorized to "govern the people in all these matters," for it is known to the Episcopal Itinerants, that in most cases upon circuits, classes are formed to their hands by this order of ministers. But then, it ceases to be a "right" whenever it goes from their hands into others! Consistency, where is thy blush?

We are of the number of those who call this right of the travelling preachers in question. We do it, because they assume a position utterly opposed to the Gospel of Christ and the inherent rights of a Christian Church. The New Testament calls upon every man, "to prove all things," and positively forbids us "calling any man master," or following implicitly the dictation of any man in "matters of religion, church government and discipline," further than he be warranted by the Holy Scriptures. Is it possible, that a self-constituted body, the very semblance of which is not to be found in the New Testament, has authority to claim such extraordinary powers, or to rule with despotic sway the Church of God? Such pretensions savour of the dark ages, and of the powers of darkness. They are unsupported by the oracles of God, or the usages of primitive Christian Churches, and most certainly are at variance with the genius and principles of our grand federative system.

VERITAS.

POETRY.

HOPE.

True Hope is Jacob's staffe indeed,
True Hope is no Egyptian reed,
That springs from mire, or else can feed
On dirt or mud:
By Hope just men are sanctified,
In the same ocean safe at anchor ride,
Fearless of wreck by wind or tide,
By ebb or flood.

Hope 's the top window of that ark,
Where all God's Noahs do embark:
Hope lets in sky-light, else how dark
Were such a season!
Would'st thou not be engulf'd or drown'd,
When storms and tempests gather round,
Ere thou cast anchor, try the ground;
Hope must have reason.

Hope hath a harvest in the spring,
In winter doth of summer sing,
Feeds on the fruits while blossoming,
Yet nips no bloom:
Hope brings me home when I'm abroad;
Soon as the first step homeward's trod,
In Hope, to Thee, my God! my God!
I come, I come.

TEATE.

GODLINESS WITH CONTENTMENT.

1 Tim. vi. 6.

My conscience is my crown,
Contented thoughts my rest;
My heart is happy in itself,
My bliss is in my breast.

Enough, I reckon wealth;
That mean, the surest lot,
That lies too high for base contempt,
Too low for envy's shot.

My wishes are but few,
All easy to fulfil;
I make the limits of my power,
The bounds unto my will.

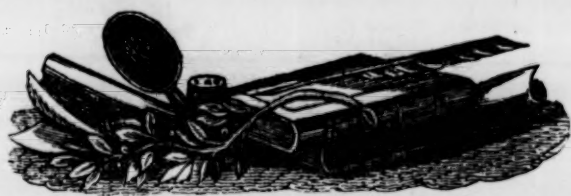
I feel no care for gold,
Well-doing is my wealth;
My mind to me an empire is,
While grace affordeth health.

Spare diet is my fare,
My clothes more fit than fine;
I know, I feed and clothe a foe,
That pamper'd, would repine.

No change of fortune's calm
Can cast my comforts down:
When fortune smiles—I smile to think
How quickly she will frown.

And when, in angry mood,
She proved an angry foe,
Small gain I found to let her come,
Less loss to let her go.

SOUTHWELL.



BALTIMORE:

FRIDAY, AUGUST 5, 1831.

EDUCATION—SOCIETIES.

Education Societies will not only increase the *worth* but *number* of our ministry.

1st. Many young men, though urgently persuaded by a sense of duty to go forth and to preach the Gospel, are withheld by a consciousness of inexperience and paucity of attainments. Impelled by necessity to devote their time and attention to obtaining a livelihood, they can spare no leisure to remedy their deficiencies: self-respect and delicacy of feeling, forbid them to obtrude themselves on a people without giving them in services an equivalent for the support they receive. Hence, not a few are led to violate their duty to their God, in withholding their services from the church; for we are not of those who believe the calls of God resistless, or that he will, by his own might, remove every temptation to resist the impulses of this spirit. Education Societies by affording to such persons a subsistence, while they furnish them the means of improvement, take away the principal difficulties out of their path. There being fewer temptations therefore to a neglect of duty, fewer will be such omissions; consequently more applicants for holy orders.

2d. Some persons, though giving heed to the spirit within them, when they consider that no facilities for mental improvement and preparation are instituted in our church, will not be slow to profit by the advantages afforded in other denominations: thus are they to us, as if they were not. Education Societies are here the effective remedy.

HOME—MISSIONARY SOCIETIES.

Our cause is suffering from misrepresentation: our paper is not circulated among Episcopal Methodists: blindfolded by their preachers, many of their societies know naught of our government, our existence as a church, or our prosperity. How are these evils to be remedied? By accredited, able Home-Missionaries. The tongue can do more than the pen. The missionary can seize hold of peculiar circumstances and turn them to good account; he hears all objections, and his answer is appropriate and immediate. The paper goes not every where; its writers are not omniscient; they see not all the circumstances of every place; all objections they cannot anticipate; misrepresentations cannot be immediately known and contradicted; queries cannot speedily be answered. Besides, most people would sooner use their ears than eyes; rather listen, than look for themselves. We want Home-Missionaries; they cannot be maintained without Home Missionary Societies; nor these supported unless all our people engage, *head, heart and purse* in the matter.

A VARIETY OF BENEVOLENT INSTITUTIONS, EXPEDIENT.

A variety of charitable societies is expedient in any kind of community. The tastes and caprices of men are multiform. This system of doing good suits one taste; that, another. He, who will not subscribe to a Tract Society, will yet contribute to a Bible Society. One prefers a Home Missionary to an Education Society. Very well! Let all be accommodated by the establishment of all kinds of benevolent institutions. Men's

hearts are fastened by different locks; hence the necessity of different keys. There is a figure with a double interpretation: that reservoir which has the greatest number of inlets and outlets, collects most water and distributes it most profitably.

SMALL BEGINNINGS.

Recently, while talking about Home-Mission Societies, &c. we were met by the observation, "oh, we are too young and feeble to engage in so many enterprises."—And pray, what is the enterprise of the Methodist Protestant Church? How many may be her Benevolent Institutions? The Preachers' Aid Societies, and—nothing more! This will not do. If any Church wish to sustain herself reputably, she must be actively charitable. She must let her light so shine before men, that others, seeing her good works, may glorify her Father which is in Heaven. She must so perform, that her praise shall go forth into all the earth, and her labours of love be known amongst all men. And is our Church never to increase in numbers and means? Nay, rather is she not daily growing in stature and in favour both with God and man? Something, at least, can be accomplished.—If the question were put to every member of every Church, whether he had done the best he could,—whether his charity had been commensurate with his ability;—would his answer be affirmative? Such Societies must be instituted some time or another in our Church, and when shall we need them more than we do now? It is indeed more difficult to lay a foundation than to build upon it; but till the foundation be laid, not a stone can be set; why then throw away time and waste our little strength in idly contemplating the difficulties of the undertaking? "Whatsoever thy hand findeth to do, do it with thy might." If each Conference can but educate one young man, and send forth but one missionary, is not this better than naught? Certainly thus much can be done. Only let us be united, zealous, persevering, believing, and all things are possible. Look at those little insects, hardly visible in the great deep: they are united in the performance of one task, and their employment is unintermitted. Look again, and what is it? Why a vast coral rock, lifting its head out of the fathomless deep: and now its barrenness is clothed with verdure; then it spreads into the widely extended island, supporting on its bosom the everlasting mountains, and the tall monuments and ponderous works of intelligence! There was a time when the basis of that rock, that island with its monuments and mountains, was a single atom, almost indiscernible to vision! Who will deride the day of small things?

It is related somewhere, that a pious minister, at Halle, in Saxony, placed a box in his parlour, with this inscription; "whoso hath this world's good, and seeth his brother have need, and shutteth his bowels of compassion against him,—how dwelleth the love of God in him? And every man, as he purposeth in his heart, let him give, not grudgingly, nor of necessity, for God loveth the cheerful giver." This small box became the foundation-charity of a hospital, for the maintenance and education of numbers of destitute persons. In the year 1706, its state of progress is published as follows:—10 schools, in which 988 children were taught by 72 masters,—fed and lodged in the hospital, 360,—died there, 84 poor students of the university,—8 poor widows were there maintained, with a chaplain and maid-servant;—provision was also made for the casual poor;—and the foundation of all was a little charity-box! What! Cannot a Church, containing twenty thousand members, send forth one Home Missionary? Cannot a conference district, of two thousand members, educate a single young man for the ministry? Till we do this and more, our Church should not lift up her head among the Churches of Christ.

EQUALITY.

Although an equality of rights should always be secured in a community, it is folly to suppose there can be an equality of influence. Some are fitted by nature or acquirements to exert a comparatively large controul in a society. Talent and enterprise will ever be influential. But it seems our brethren are so fearful of any kind of inequality, that each shrinks from becoming a leader. To what else may we ascribe our remissness,—our culpable backwardness in religious enterprises? This is an evil amongst us. Because one man loiters on the road, must I therefore slacken my pace to keep him company? Because my brother is unenterprising, am I thence to dispossess my bosom of enterprise that I may be like him? The rule with every individual should be, I will do every thing as if it depended alone on myself. So that, should there be a mountain to be scaled, let us not wait to know who first will attempt the heights; but let us be the first, with hand and foot on crag and cliff to strive for the summit:—be eager rather to *set* than *follow* a good example.

HOUSEHOLD ENEMIES.

It is well known that we have left, in the Episcopal Methodist Church, many who once styled themselves reformers. Some of these have shrunk from the support of truth and have gone back to the beggarly elements of a despotic hierarchy; others still profess to hold fast their principles in the midst of crooked and perverse gainsayers. Although unable to vindicate the motives of such, in not coming forth and openly disavowing what privately they dissent from, we doubt greatly whether their continuance in the old paths be a matter of much rejoicing to our opponents. Indeed they are so many channels, by which can be distributed streams of liberal feeling and right sentiment throughout the very bosom of the church, that may yet "defecate" her of lay-servility and priestly abominations. So let them retain reformers. They are foes in their citadel, and ere long will throw open the gates to reform.

One word, however, to "principled," *unpractical* reformers: "in principle," Satan is a firm believer; what is he in practice? Verbum Sat.

UNIVERSALISM.

Suppose a doctrine, utterly inimical to the love of fame, power, pleasure, licentiousness, or whatever other motives and feelings, operate on the hearts of unregenerate men, should nevertheless when propounded, be accredited by a large majority of them; or suppose a doctrine, sympathising in every particular with the inclination of the carnal heart, should notwithstanding be very limitedly believed even by carnal men,—would not the simple fact afford strong presumptive evidence, that the former was true and the latter false? For *invincible* must be that evidence, which cannot be washed away by the strong tide of constant and full inclination.

The doctrine of future rewards and punishments, on every point, is opposed to the carnalities of our nature; and from its very character, imposes rigid restraints on our minds, desires and actions,—yet, hath it found acceptance with a large proportion of unregenerate people: while Universalism, speaking pleasantly to all our natural feelings, and flattering every vice, removing all painful restrictions, and permitting a luxurious licentiousness of thought and passion,—has been rejected by the common sense of the many, and here and there only finds an entertainer. What is the inference? That is *fact*, this *fiction*.

EDITORIAL CHANGE.

The New England Christian Herald has recently been, transferred, from the original proprietor, Mr. Lummus, to the Wesleyan Association, by which in future it will

be published, with the assistance of Mr. William C. Brown, principal editor; and Rev. S. Merritt, assistant.

CAMP MEETINGS.

A Union Camp Meeting for Caroline county, and part of the state of Delaware, will be held on the 12th August next, at a place called Union, near Bursville, in Caroline county. Christians of all denominations, and all persons disposed to attend are invited to do so:—the following ministers, with others, are expected to be present: Wm. Bamber, Josiah Varden, Thomas West, Joseph Barlow, Doctor Morgan and Thomas Melvin.

The Camp Meeting for the Deer Creek circuit, will be held on the land of Mr. Henry Webster, on the road leading from Bush to Herbert's Roads, to commence on Friday the 5th of August.

ISAAC WEBSTER.

OBITUARY.

For the Methodist Protestant.

Alexandria, July 23d, 1831.

Mr. Editor,—By request I take up my pen to inform you of the death of another member of the M. P. Church in this city; and to furnish you with the following obituary, extracted from the daily paper of this town, of the 19th inst.

"Died on Sunday morning, (17th inst.) Mrs. McLeod, consort of Mr. Daniel McLeod, of this town. This truly amiable and pious woman now rests in peace in the Paradise of God. For her "to die was gain." She had chosen Jesus for her portion, and in Him she found an all-sufficient Saviour.

Her christian friends will be consoled to learn, that the more than commonly severe bodily suffering which she endured, in her last illness, was borne with true christian fortitude and resignation. "It is all for the best." "Affliction cometh not forth of the dust"—"Thy will be done"—"Lord help me." These are the expressions of resignation which this devoted daughter of the Lord Almighty used at the close of her christian course.

Her friends mourn because she has left them, for they loved her; but they rejoice in the firm belief that she has gone to take possession of the inheritance which is incorruptible and ever during in Heaven.

This is not written merely to tell the readers that our deceased friend was pious, but to say to them, "Prepare to meet your God." Reader art thou prepared? Reflect."

CORRESPONDENCE.

For the Methodist Protestant.

TOUR OF A DISTRICT.

Retreat Hill, July 8th, 1831.

DEAR BROTHER,—The following items of intelligence are at your service:—

The Quarterly Meeting recently held near the Warren Factory, (Reisterstown Circuit,) was well attended, and proved a season of considerable comfort and peace to professors; while sinners were made to feel the truth: especially on Sunday night, at which time several cried aloud for mercy, and some professed a change before the meeting was brought to a conclusion. The new house, erected by our friends in this place, is now seated, and will accommodate a pretty good congregation. What is like perseverance?—Some of our old side friends ventured to worship amongst us; and I presume could say that the Lord was in the midst of a truth. I recognized a minister of that order, in the congregation, (an old acquaintance,) and that he might have an opportunity to give evidence that he had not come out as a spy, I called on him to conclude service with prayer, but he blushed, shook his head, and sat still.

The next Saturday, Sunday and Monday, I attended a Quarterly Meeting in the town of New Market, Pipe Creek Circuit. I had not preached in this place since the year 1810, at which time I travelled Frederick circuit, having been just received fully into the Itinerant connexion of the Methodist E. Church. O, how many important events have transpired, and how many serious changes taken place in the lapse of 20 years! Several of my old friends are now no more. And some, who still survive, are to me, as if they were not: "my breath has become strange to them." This, however, is not the case with all. This meeting was from the commencement attended with tokens of divine compassion,

and although the weather was somewhat unfavourable, in consequence of the rain, yet the house was well filled at almost every time of religious worship. To what extent the word was rendered a savour of life unto life, I cannot say; but have reason to believe it was made quick and powerful in the awakening of some who heard it. On Monday we had a profitable sacramental meeting, and on the night of that day, several persons professed to find redemption in the Saviour. Tuesday morning we met to hold a prayer meeting, and had a happy season together before we parted. The cause would have prospered much more in this place no doubt, but for the tares which the Devil has been sowing amongst the good seed. A uniform life, is of vast importance in convincing the world that Religion is not "a cunningly devised fable."

The next Quarterly Meeting was held in Abingdon, Deer Creek Circuit. I do not know that any thing remarkable occurred during this meeting, either in the awakening or conversion of souls,—yet believers were comforted in their spirits, and encouraged to hold on their way. The meeting-house, which is large and commodious, was well filled on Sunday morning, and the congregation attended to the Gospel message with deep interest, if we may be permitted to judge from their countenance and deportment. In the afternoon I and several others of our ministers attended the ministry of the Rev. Mr. — in the same village. I had hoped that he would give some of us an opportunity to demonstrate that we were not spies, but true men. But no! Although this was the third time he had preached that day, and although he complained of his arduous labours, yet no one amongst us was thought worthy of even presenting a short prayer in the hearing of his congregation! Are our old-side brethren so completely infatuated as to believe the thinking public will take no account of this sort of brotherly kindness? And this same Brother avowed himself, until recently, a most decided reformer! I must do him the honour to say, that he invited me to his house, with which invitation I complied: but whether he has not, by so doing, jeopardized his standing in the Methodist E. Church, I am unable to determine.

While in this place, I was informed by a gentleman of veracity, that a young preacher of the Episcopal Methodist connexion, has been at some pains to induce certain members of our Church to return to the old side again; and that in the neighborhood of Walkersville, he was kind enough to say amongst many other things, "that Mr. Henkle himself would return if he were not ashamed." This report, it appears, has had its influence; and no doubt but its author would rejoice to find it had proven the means of recovering some credulous old pilgrims out of our hands. But, although it has produced some uneasiness, no one, I believe, has been duped by it;—no thanks to Mr. R.—d. I would add a word or two more, first, to my brethren of that neighbourhood and elsewhere, as far as they may be concerned in that matter:—I assure you that until I can be convinced that I have done wrong in seceding from the Methodist E. Church, I cannot feel a wish to return to her arms. But I am so far from believing that I have done wrong by that act, I would most readily repeat it, were it to do again. In the new Church I have enjoyed much comfort of mind—and pledge my honour that no emolument whatever within the power of the Methodist E. Church shall induce me to return, unless my mind should greatly change! Secondly, to this young Clergyman I would say a word or two. Did you ever hear me say that I would return to the old Church if I were not ashamed? Did you ever see me at all? If you did, where and when? If you never heard me say, what you have ventured to assert of me, I would ask then on what authority you took the liberty to make the above statement? Have you an author for it? If so, who is he? But, if you have spoken unadvisedly, as I am sure you have, then I would ask whether you have acted the part of a Christian Minister? I hope I shall hear no more of this silly tale, unless you come out like a man and furnish authority for what you report.

Last Saturday, Sunday, and Monday week, I attended a Quarterly Meeting in Cumberland county, Penn. (Shippensburg Circuit, in a village called Newburgh.) Our friends could not attend generally from a distance, in consequence of harvest business having commenced; notwithstanding the meeting was well attended on Sunday; and it was remarked by the Inn-keeper, who kindly entertained a number of us, that he had never seen so many religious people in that house on any former occasion.

The presence of the Lord was acknowledged by many. Some shouted aloud for joy, and some wept heartily on account of their sins. Two, if no more, professed to find favour in the merits of Christ. I understand by the

preachers, that prospects are encouraging in most places on the circuit. Their appointments have been so multiplied as to require a division of the circuit, which it is presumed will be effected before long. The Camp-meeting for this Circuit was appointed by the Q. Conference to commence on the 9th of Sept.—the ground not yet chosen.

On Wednesday night I preached in Shippensburg; and on Thursday I had an interview with the Rev. Mr. Hamilton, late minister of the All-Bright Methodist Church. He informs me that he and several other ministers of that church had recently seceded on account of the Rule which was made at the last General Conference, prohibiting the employment of Itinerant ministers who cannot preach in the German language. As no hope of repealing the rule could be obtained, perhaps our English Brethren have done well in the step they have taken. The seceders have appointed a convention, to be held in September in the county of Cumberland, for the purpose of deciding on their future course. Mr. H. informed me that he intended submitting our Constitution and Disciple to the Convention.

On Thursday night, I was to have preached in Chambersburg, but the great rain which fell that evening, prevented Bro. J. Mewhirter and myself from getting to the place in time; however, had we been there, we could have had no meeting. The Conococheague rose so high in the night as to inundate part of the town, and before morning much damage was done to property in defiance of all the efforts which were made to rescue it by the citizens.

On Friday we rode to Williamsport, Washington county, Md. Here I expected to find a meeting had been published either in the town or at some distance in the country, for brother T. Stier and myself. But, as the Rev. Mr. — and the Rev. Dr. — were both expected to preach in the Methodist meeting-house in town on Sunday, one at 11, and the other at 4 o'clock, we had no hope of obtaining the house until night. Brothers Stier and Mewhirter attended two country appointments in Virginia, one in the morning and the other in the afternoon. But as I was afflicted with the rheumatism in one of my shoulders so as to make it distressing to ride, I concluded to attend preaching in town, and heard the Rev. Dr. —, who officiated instead of the Minister for whom the appointment had been made. When he concluded the morning exercise, he published his missionary appointment for 4 o'clock in the afternoon, and then requested that all the members would meet him in that house at night, to hold a general class meeting, at which time he would give them a talk on *old Methodism*. The plan was sufficiently understood in an instant; for our design to preach at night had been intimated to the Dr. and his friend Mr. —. The object was to keep the house in use, so as to afford us no opportunity of preaching. This scheme however was met very promptly, with a spirit of magnanimity and independence, by several influential members of the M. E. Church.

I was immediately waited on to say whether, I would preach at night if a place could be procured. I alleged that I wished no disturbance to be made on my account; but if the friends wished me to preach to them, I would endeavour to do so, if a place could be procured. In a few minutes it was ascertained that the other Churches were both at our service. The one belonging to the Lutherans, the other to the Presbyterians. The appointment was made in the former at candle-light, and the house was well filled: many of those who were expected to attend the general class meeting and hear the lecture on *old Methodism*, were listening to the Reform Preacher. The cordial reception which the Rev. Mr. Winters and his people gave us, was expressive of a Christian liberality which I pray the Lord may amply reward with the riches of heavenly grace.

I have thus been somewhat particular in the foregoing narrative as it regards matters in Williamsport;—1. Because some have viewed us in the light of intruders into the town and neighbourhood, whereas in truth we were hailed with christian courtesy by a number of the members in the Methodist E. Church as well as by others—and although no secession has yet taken place, measures are rapidly approximating towards such an event, unless I have greatly mistaken the character and principles of that people;—and secondly, I cannot consent to pass over the conduct of my old friend Dr. —, without a remark or two. The Dr. and myself have been on terms of sincere friendship for many years past, and never have had any personal difference to my knowledge; as a token of the continuance of his affection, he unhesitatingly not only visited our conference on my invitation last spring, but prayed in opening of its session on a certain morning, and particularly entreated the Lord to bless and prosper our branch of the Church, and to keep it from "withering," &c. Since that time, I understand he has turned Prophet concerning the Reformers, and now

says they will all return to the old Church in a few years time; certainly he cannot believe his prayer for our prosperity will be answered. But if he look for our return, should he not treat us with some little respect when he occupies the pulpit, and we are waiting at his altar to pay him back for his pathetic conference prayer? It now appears to me that the Ministers of the Methodist E. Church have brought themselves under the same restrictions pretty generally, if not throughout the United States—namely, to pay no more respect to our ministers, than if we were heathens and publicans. An instance of this kind occurred some few months past with a young Itinerant in Baltimore county. A minister of the Methodist Protestant Church addressed a respectful note, requesting the young preacher to publish an appointment in a private house, in the neighbourhood; but the request could not be granted; accordingly, the notice had to be given by another person. If our old-side Ministers suppose it impossible for us to sustain an ecclesiastical existence unless they take us by the hand, and if by pulling away the hand they suppose they will render us extinct, I have only to say, that in my opinion, this is not the only instance in which they will have found themselves deceived. Yours,

E. HENKLE.

DISTRICT OF COLUMBIA.

Extract of a letter from a correspondent, dated,
Alexandria, July 23, 1831.

We are now engaged in a four days' meeting, which commenced yesterday afternoon at 4 o'clock, with a prayer meeting. At night the Rev. W. Walton of the Second Presbyterian Church, addressed us from Isaiah, 32 c. 14 v. "Until the spirit be poured upon us from on high"—it was a solemn and interesting season—the word came from the heart, and reached the hearts of those that heard—"its fruits will be seen many days hence." After sermon we held a prayer meeting; four persons gave evidence of their desire to obtain religion by publicly coming up to the altar to receive the advice and prayers of God's people. The Lord is with us at our meeting—and I have no doubt much good will be done—which may he grant for his name's sake.

Yours respectfully,
LEVI JACOBS.

For the Methodist Protestant.

FOUR DAYS' MEETING IN ALEXANDRIA.

Alexandria, July 28th, 1831.

MR. EDITOR,—Believing it will be acceptable to the readers of your valuable paper, I have concluded to furnish you with a short account of our four days' meeting which commenced on Thursday, 21st inst.

At a very early period, the meeting assumed an interesting appearance, at which the brethren became encouraged and were enabled to look forward in faith, believing the Lord would abundantly bless our efforts; and blessed be God, we did not expect in vain. The word preached was attended by the energies of the Holy Spirit to the hearts and consciences of those who heard. Many gave evidence of their intention, to forsake the error of their ways and to seek an interest in the merits of Christ, by coming forward to the altar and asking an interest in the prayers of God's people. I cannot say precisely what number professed to find peace through the merits of the Redeemer, but there was a goodly number.

The Rev. Messrs. Walton and Hargrove, of the Presbyterian church, rendered us very important services during the meeting, both in the pulpit and at the altar. The united efforts of christians of different denominations, both ministers and people, have in this instance, made an impression which will not be easily effaced.—Our sectional differences were all laid aside, and each individual seemed anxious only to see the ark of the Lord move forward, to see precious souls awakened to a sense of their danger, and converted from the error of their ways; and blessed be God, it was not in vain that we laboured; the front seats were frequently crowded with penitents, seeking the salvation of their souls.

On Monday night we held a general class meeting, which was well attended by members of different denominations, and those who were seeking salvation through Christ. It was an interesting and profitable meeting. What can be more so, than to hear the children of God, of different denominations, mingling their voices in songs and praises, and to see them bow together before the throne of their common Father, and each, as opportunity offers, testifying to the power and willingness of God to forgive sins; evidencing that they are all born of the same spirit—travelling the same road—bound for the same kingdom—expecting the same

crown—and having the same objects in view, viz: the glory of God and the welfare of their own souls and those of their fellow beings.

Notwithstanding many have tasted that the Lord is good, yet there are numbers inquiring, "saw ye Him of whom Moses in the Law and the Prophets did write?"—At this meeting several persons made application to be received into church fellowship.

The Lord's Supper will be administered to us next Sabbath, at which time we expect others will offer for membership.

Next Saturday and Sabbath week, (6th and 8th Aug.) we expect to hold our regular Quarterly Meeting,—may the Lord be with us and make it a much more profitable meeting than that of which this furnishes an account.

Yours respectfully,

GEORGE JACOBS.

MISCELLANEOUS.

THE HUNTING-SHIRT MAN AND THE INFIDEL COXCOMB.

Great shrewdness and penetration are often found under an unpromising appearance. Costly apparel, gay clothing, and pompous airs are not always the mark of true wisdom. Retiring manners, mean dress, and unobtrusive behaviour, must not be always put down to the account of ignorance and dullness. A dashing youngster of 20 or 25, with a high conceit of his abilities and inflated with a fancied belief of his superiority, was not long since, a passenger in a steam boat which was making its way along the current of one of our great western waters. There happened to be quite a number of ladies on board, as well as the usual assortment of males. The young sophister being infinitely pleased with himself, and apparently imagining that no one was so well entitled as himself to a monopoly of conversation, was spouting loudly on various subjects. Among the rest, he brought up Christianity; and seemed much pleased, whenever he could pronounce, with an elevated tone of voice, such expressions as "the impostor of Christianity," "the fable of the Christian Religion," so that all the company might hear him, and perceive that he was not one of the tame and common creatures that admit the truth of Revelation. After he had pretty well exhausted his rhetoric, and had drawn much attention to himself, in consequence of his bold impieties, a sorry looking stranger, dressed in the poor costume of a huntsman, addressed himself thus to our young infidel:—"Sir: you seem to have a perfect knowledge of many things, and I doubt not, can satisfy a little piece of curiosity which I have in relation to a few particulars. Will you be so obliging as to tell me precisely the time when Ptolemy Philopater, reigned in Egypt?" "I know nothing about it," said the youngster. "Indeed," said the hunting-shirt-man, "I thought you might probably know." Then sir, continued he, "will you do me the favour to inform me the precise time when Constantine was converted to the Christian Faith?" "Neither do I know that," replied the sceptic. "Ah," returned the inquirer, "I supposed you might know that, and am sorry to find you do not." "Then sir," resumed the forest man, "perhaps you can tell the time when the Greek Church separated from the Latin, and what the cause of that separation was?" "I have given myself no trouble to know any thing about the Greek and Latin Church," was the next answer. "I am sorry," rejoined the poor looking man, "that you cannot inform me on these subjects." Then approaching him, as if to whisper something, he added—"Sir, I have only one more question to ask, and as I do not wish these by-standers to hear it, I will speak in a low voice. The question is this: As I heard you speaking about a matter which I thought took a great deal of knowledge to understand so well, it occurred to me that you would be a proper person to tell me several things which I wished to know, but finding that you do not know the matters that I have asked you about, I must now ask you Sir, What do you know?" By this time the eyes of the company were turned to the scene; and the looks of many expressed no little contempt for the juvenile infidel, and admiration for the hunting-shirt-man. Soon after this the youngster glided off, and no more was heard of his conceited pratings.—*Columbian Star.*

SCENES IN GREECE.

"For the living know that they shall die."—(Ecclesiastes ix. 5.)

"And oft the bell, with solemn toll,
Speaks the departure of a soul."

In no place have I seen such an exemplification of these lines of Mr. Newton, as in Zante. We have, what is emphatically and properly called, the Death Bell. It is the largest bell in the town; and sound for the depar-

ture of a soul is very different from that of every other. When any one is to be cursed in the church, (for in the Greek Church this custom still exists,) this bell strikes successively eight or ten times. The strokes rapidly follow each other; and as superstition has a powerful effect on vulgar minds, sometimes stolen property is restored when Papa Dionysius, of the church of Santa Panta, uses this imposing ceremony: for he has much influence among the people, and his denunciations of the wrath of the Most High against the thief, sometimes produce more effect than the gaol or the gibbet. But the death bell has another sound, slow and distinct. It gives three strokes first, with a pause between each; then a clashing of the smaller bell takes place; whilst, at intervals, the largest bell tolls; and after perhaps five minutes or less of the clashing, the large bell again sounds three times. In this manner the whole town is informed that another soul is gone into eternity; and in this manner the living are reminded that they shall die.

This tolling takes place sometime at the death of a person; but generally it is the sign of the beginning of the funeral; and out of many scenes I will select one, to show its effect through the town. On a very calm evening I was walking in the public square, and the clock erected by the Venetians, when they were the lords of the isles, struck half-past eight. The death bell immediately followed, with its thundering sound. The whole town seemed roused, and crowds hastened to the house of the deceased. The person who was dead was the father of thirteen children; and he had left his widow in difficult circumstances. I had visited him a few days before, when, sitting in his chair, surrounded by his family and friends, he said, "I am more dead than alive." The disease at first was a simple swelling on the back of his head. Every art was used by the native physicians to save his life, but in vain. The last sand in the glass fell, and he expired. Amidst a vast crowd, with a great number of wax lights, that illuminated the street, attended by the clergy of the church to which he belonged, his remains were borne to the Catholic cathedral. At four o'clock in the afternoon he died; and before nine he was carried from his dwelling to return to it no more.

A few days after, the death bell tolled for a man who had six fingers on each hand, and six toes on each foot. He was exposed to the sun, and died by a *coup de soleil*. O that this warning voice might be obeyed as often as it sounds, and lead men to prepare to meet their God!

Youth's Instructor.

BENJAMIN FRANKLIN.

Never have I known such a fireside companion as he was! Great as he was, both as statesman and philosopher, he never showed in a light more winning than when he was seen in a domestic circle. It was once my good fortune to pass two or three weeks with him, at the house of a private gentleman, in a back part of Pennsylvania, and we were confined to the house during the whole of the time, by the unremitting constancy and depth of the snows. But confinement could never be felt where Franklin was an inmate. His cheerfulness and his colloquial powers, spread around him a perpetual spring. When I speak, however, of his colloquial powers, I do not mean to awaken any notion analogous to that which Boswell has given us, when he so frequently mentions the colloquial powers of Dr. Johnson. The conversation of the latter, continually reminds one of "the pomp and circumstance of glorious war." It was, indeed, a perpetual contest of victory, or arbitrary and despotic action of homage to his superior talents. It was strong, acute, splendid and vociferous; as stormy and sublime as those winds which he represents as shaking the Hebrides, and rocking the old castles that frowned upon the dark rolling seas beneath. But one gets tired of storms, however sublime they may be, and longs for the more orderly current of nature. Of Franklin no one ever became tired. There was no ambition of eloquence, no effort to shine, in any thing which came from him. There was nothing which made any demand either upon your allegiance or your admiration.

His manner was as unaffected as infancy.—It was nature's self. He talked like an old patriarch; and his plainness and simplicity put you at once, at your ease, and gave you the full and free possession and use of all your faculties.

His thoughts were of a character to shine by their own light, without any adventitious aid. They required only a medium of vision like his pure and simple style, to exhibit to the highest advantage, their native radiance and beauty. His cheerfulness was unremitting. It seemed to be as much the effect of systematic and salutary exercise of the mind as of its superior organization. His wit was of the first order. It did not show itself merely in occasional coruscations; but without any effort or force on his part, it shed a constant stream of the

purest light over the whole of his discourse. Whether in the company of commons, or nobles, he was always the same plain man; always most perfectly at his ease, his faculties in full play, and the full orbit of his genius forever clear and unclouded. And then the stores of his mind were inexhaustible. He had commenced life with an attention so vigilant, that nothing had escaped his observation, and a judgment so solid, that every incident was turned to advantage. His youth had not been wasted in idleness, nor overcast by intemperance. He had been all his life a close and deep reader, as well as thinker; and by the force of his own powers, had wrought up the raw materials, which he had gathered from books, with such exquisite skill and felicity, that he had added a hundred fold to their original value, and justly made them his own.—WIRT.



POETRY.

From "The Amulet."

THE RESURRECTION OF CHRIST.

He is not here, but He is risen!
Gone beyond the world's control,
Upward from the body's prison,
To the region of the soul.
Time nor chance can longer bind
Jesus, Monarch of mankind!

Dusk was upon Sion's hill,
Night was in the vale below;
All the myriad hearts were still,—
City doom'd to matchless woe!
O'er her more than clouds were spread,—
Thunders, that shall wake the dead.

Madness there had done its deed!
There, in dreams, the haughty Scribe,
Murderer for his vanish'd creed,
Launch'd the zealot's bitter jibe,
There, with more than aspic tongue,
His coils around the victim flung.

There the sullen hypocrite,—
Man of blood, the Pharisee,—
Darkener of the temple's light,
Ruthless binder of the free,—
In dreams ran o'er the life of guile,
And wore the double traitor's smile.

There the men of Sanhedrim,
Wrapt in old pontific pride,
With no enemy but Him
Who, to save them, bled and died,—
Ere his hallow'd blood was cold,
Grasp'd, in dreams, the Roman gold.

There the furious multitude,
Raising in their sleep the yell,
"Be upon our heads his blood!"—
Watch'd his heart-drops as they fell:
Each triumphant in his pain,
As if his direst foe were slain.

Man! are those thy vanities?
Those the triumphs of the earth?
If the spirits of the skies
Could be stirr'd by bitter mirth,
Thou and all thy pride were born
Things of endless scoff and scorn.

Yet, O woman's heart! 'twas thine
Through that night to watch and weep!
Touch'd with love and grief divine,
Still she gazed on Sion's steep,
Till the trembling morn-star gave
Light to lead her to the grave.

Fearless of the Roman spear,
Fearless of the Jewish chain,
Through the valley, dim and drear,
Trod her steps of toil and pain;
Though, before her, Calvary,
Darken'd with the accursed tree!

Round her lay the guilty dead,
Piled and festering from all time;
There, by endless victims fed,
Emblem of the throne of crime,
On the pilgrim's shrinking gaze
Flared Gehenna's livid blaze.

Onward still, in faith and love,
Mary sought her Master's tomb;
Lit by wisdom from above,
What to her was pain or gloom?
Life was death, death victory:
She had seen her Master die!

Now was reach'd the lowly cave,
Where the dead ne'er lay before:
King, omnipotent to save!
When our age of guilt is o'er,
What hosannas shall be sung,
Where thy tortured form was flung!

On her eyeballs burst a flame,
Brighter than the lightning's spire;
From the grave the splendour came;
On it sat a shape of fire,
With the angel-crown and plume,
Guardian of the Saviour's tomb.

One of the high cherubim
Which surround the FATHER's throne,
Chanting day and night the hymn,
"King and God, thy will be done!"
Shapes that with a touch could sweep
All earth's kingdoms to the deep!

Empire beam'd upon his brow,
Power was in his lifted hand,
In his cheeks' celestial glow,
Loveliness, serene and grand;
But his flashing glance severe,
Show'd the blood-avenging there.

"He is risen," the cherub said;
"Death is slain, and life is come;
Seek the dead among the dead;
Light has burst on mankind's gloom:
In the grave no longer bound,
From this hour your King is crown'd.

"Go, proclaim it to the world!
Mercy has been found for man;
Satan from his throne is hurl'd!
Where the Saviour's heart-drops ran,
There shall God's high altar rise,
Lit with glory from the skies.

"Go, proclaim it to the world!
Though its crimes were red as blood,
O'er it is a wing unfurl'd;
Though its soul were guilt-imbrued,
From the rock a fount shall spring,
Deathless balm be on that wing.

"Go, proclaim it to the world!
That one penitential tear,
More than diadems imperial'd,
More than earth is precious here.
Earth must still in pain be trod,
But give the heart entire to God.

"Go, proclaim it to the world!
That Creation, like a scroll,
Fire-struck, like a parchment curl'd,
Into dust and smoke shall roll:
Then upon his angels' wings,
Throned shall come the King of kings.

"Then, who smote him shall be smote;
Then, who loved him shall be loved;
Swifter than the flight of thought,
Flesh and blood shall be reprov'd;
Earth's foundations shall be air;
Faith be sight, and sin despair!"

ACQUAINT THYSELF WITH GOD.

Job xxii. 21.

Acquaint thee O mortal! acquaint thee with God;
And joy, like the sunshine, shall beam on thy road;
And peace, like the dew-drop, shall fall on thy head;
And sleep, like an angel, shall visit thy bed.

Acquaint thee O mortal! acquaint thee with God!
And he shall be with you when fears are abroad;
Thy safeguard, in danger that threatens thy path,—
Thy joy, in the valley and shadow of death.

BUSINESS DEPARTMENT.

✂The Address of the Book Committee will be published in the next number.

Just Published, the Life of the Rev. John Wesley, by the Rev. Richard Watson, author of Theological Institutes, price 75 cents.

Dr. Clarke's Commentary on the New Testament in 2 vols. price \$3 50, just received.

The names of those towns where the subscriptions to this paper have been generally paid, will be given.

✂Remittances are desired ardently on account of the Books which have been forwarded to order. If each will do what he can in sales and remittances promptly, the Book Agent would be much assisted in his finances.

A further supply of the very popular Camp-meeting Hymn and Spiritual Song Book, entitled "Harrod's Collection," is received and for sale at \$3 per dozen. The Methodist Protestant Church Hymn Book, in plain binding at \$4; in red gilt, \$6; in calf, extra gilt edges, \$15, morocco, with strap gilt on the edges, \$15 per dozen.

The second edition of the Discipline is in the press—orders will be supplied in a few days.

The Rev. John Wesley's Works, in 10 volumes octavo, bound, price \$12. No methodist who can spare the money ought to be without a copy of the works of the Father of Methodism—they would form a useful legacy—though dead yet Wesley continues to speak.

Doddridge's Rise and Progress of Religion in the Soul, \$4, bound; Mrs. Rowe's Devout Exercises; Mason on Self-Knowledge; Clarke on the Promises, all excellent works, at \$3 per dozen, bound—thousands of these are annually sold in England and the U. States.

The Academical Reader, in high repute, the fourth edition, for the past 12 months, is just going to press, price \$6 per dozen, bound and lettered. The introduction to do. with cuts, \$2 50 per dozen, is also very popular wherever it has been seen and used.

*These Books are used in many of the most respectable Seminaries, and the recommendations are very numerous.

Additional Authorized Agents.

John S. Sands, Washington, Pa.
Rev. Willis Harris, Williamsboro, N. C.
David Graves, McGill's Hill, Alabama.
Richard Brown, Augusta, Georgia.
Col. Zachariah Williams, White Oak, Columbia county, Georgia.
Isaac Meeker, Mobile, Alabama.
Rev. Thomas Moore, D'Anc's Store, N. C.
Rev. Ira A. Easter, Wyoming, Virginia.
Rev. B. W. Johnston, Madison, Indiana.
Rev. S. J. Harris, Warrenton, N. C.
Crosby Curtis, Chazy, N. Y.
David Ourland, Walkersville, Md.
Henry C. Dorsey, Louisville, Ky.
Henry B. Bradford, Tallahassee, Florida.
Rev. James R. Lowry, Rain & Robinson's, Twiggs county, Georgia.
Samuel S. Palmer, Ellicotts Mills, Md.
James Ruckers, Murfreesboro, Tennessee.

✂Other business matter, omitted, will be attended to, next number.

TERMS.

THIS PAPER IS ISSUED WEEKLY, BY
JOHN J. HARROD,

Publisher for the Methodist Protestant Church,

At the price of Two Dollars and Fifty Cents per annum, if paid in advance, or Three Dollars if not paid within six months. Any person remitting \$15 annually, in advance, shall receive seven copies of this paper.

Any persons obtaining 8 subscribers, and becoming responsible for the payment of their subscription, shall receive a copy without charge.

PRINTED BY WILLIAM WOODY,

No. 6, S. Calvert-st. Baltimore.

ENOX.